

CHURCH



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THE CHURCH RECORD.

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Historical.

From the Lambeth Manuscripts.

ADDRESS TO THE LORD BISHOP OF LONDON FROM
CONNECTICUT COLONY.

RIGHT REVEREND FATHER IN GOD:

May it please your lordship, we your lordship's humble petitioners, living in Stratford Town, in the colony of Connecticut, do, with all submission, crave leave to represent before your lordship our present condition, which, briefly, is as follows:

We are members of the national Church of England, but having no minister of our own communion in this colony, have sent some time ago unto the Rev. George Muirson, who, in compliance with our request, hath been twice among us, and administered the holy sacraments of Baptism and the Lord's Supper to us. We praise God for his goodness in giving us an opportunity at last of receiving His holy ordinances in the way which, of all others, we believe to be most pure and agreeable to the Holy Scriptures.

There are many in this colony who are well disposed to our Church, but being under the same circumstances with ourselves, are not capable of maintaining a minister of our Church, by reason of some laws which compel us to pay our money to the support of dissenters, and empower them, as sometimes they do, to take our goods by distress. They have another law, by virtue of which they hinder many persons from coming to hear Mr. Muirson preach. They threaten us with imprisonment and severe usage, and though we have proceeded regularly in asking their magistrates' leave before we did meet together to worship God, yet they carried it so far as to forewarn Mr. Muirson from preaching in their charter government, and told him that he did illegal things; but what relates to all the particulars contained in these laws, we shall at present offer your lordship no further trouble in mentioning, but refer ourselves to Mr. Muirson, to inform your lordship by letter, and also to the Rev. Mr. Evans, minister of Philadelphia, who hath been pleased to give us a visit, and being bound for England, we present to your lordship by him one of the law books of this colony. He can acquaint your Lordship what laws they make use of against the Church, and what hardships and grievances we labor under because of them.

Now we humbly request that your lordship would be pleased of your zeal, which always moves your lordship to extend a fatherly care to the distressed members of the Church, to take this our case into your serious consideration; and because by reason of the said laws we are not able to support a minister, we further pray your lordship may be pleased to send one over, with a missionary allowance from the honorable corporation, invested with full power, as that he may preach and we hear the blessed Gospel of Jesus Christ without molestation and terror. We live in the midst of the rigidest Presbyterians and Independents, and we doubt not but your lordship will be pleased to send us one exemplary in his conversation, fluent in preaching, and able in disputation, that he may silence cavils of Jannes and Jambres. Colonel Heathcote hath been pleased to come along with Mr. Muirson; his presence has had no small influence upon the people. We have prayed him to add to all the rest one favor more, that is to present to your lordship our case, which we, hoping he will do, shall not offer you any further trouble.

We humbly beg your lordship's fatherly benediction and prayers, that our infant Church may be daily enlarged for God's glory and men's good, and that your lordship, for its further prosperity and happiness, may long preside over the same, shall be the constant prayers of

My lord,

Your lordship's most obedient sons,
and humble servants.

(Signed) RICHARD BLACKLAKE,
and eighteen others.

Stratford, April 1st, 1707.

Extract from MSS. of the Venerable Society for Propagating the Gospel in Foreign Parts.

MR. EVANS'S MEMORIAL RELATING TO CONNECTICUT COLONY.

To the most honorable Society for the Propagation of the Gospel in Foreign Parts:

I being desired by those honorable members of the Committee last Monday, to lay before you what I know relating to the Church in Connecticut colony, and what disposition the people are in to receive it, as also what may probably tend to its advancement there, do humbly beg leave to inform you:

That immediately before my parting from America, I accompanied Mr. Muirson to Stratford, a town in that colony, where we preached, had a considerable number of hearers, and administered the holy sacraments of Baptism and the Lord's Supper to many pious persons.

That we found a considerable number of people in a ready disposition to be received into the Church; they being flexible to our invitations, and only wanting occasions of instruction.

That Mr. Muirson seems to be the most proper person to be employed in their service; he having done them so many good offices, and they deservedly having a great esteem of his piety and virtue.

That it would undoubtedly tend to the honor and increase of the Church in these American parts, if the laws compelling Church of England members to maintain dissenting ministers were repealed; and especially that called the ecclesiastical law in that colony.

That Mr. Read, a dissenting minister in the said Stratford, who is willing to receive holy orders in the Church of England, and who has suffered extremely by his countrymen for his inclinations to the Church, not only seems to deserve your compassion, but encouragement, if he can be prevailed on to take orders in England, and receive a mission from this venerable Society.

EVAN EVANS.

June 18th, 1708.

AN ACCOUNT OF THE SUFFERINGS OF THE MEMBERS OF THE CHURCH OF ENGLAND AT STRATFORD.

A true narrative of the late persecution which hath been lately cruelly acted by the authority of the colony of Connecticut, in New England, upon and against the members of the Church of England, being professors of the same faith, and communicants of the said Church of England as by law established; the said government of Connecticut being at present in the hands of the Independents, viz.:

Firstly. Whereas there hath been, for twenty or thirty years past, a considerable number of freeholders, inhabitants of the town of Stratford, professors of the faith of the Church of England, that are desirous to worship God in the way of their forefathers, but hath hitherto been hindered from enjoying the holy ordinances of Jesus Christ until the year 1705, by which means our children and many other grown persons have remained without the administration of the holy ordinance of baptism, (there being at this day in the town of New Haven to the number of near nine hundred unbaptized persons,) and so throughout the government proportionable.

Secondly. The abovesaid town of Stratford, in the forementioned year 1705, being destitute of a minister, and the professors of the said Church of England having hitherto lived peaceably and quietly, paying all rates and taxes proportionably with our neighbors, considering the deplorable state we were like to be in with our posterity, the professors of the Church of England made their application to the Rev. Mr. Vesey, minister of Trinity Church in New-York, the 14th September aforesaid, to come and preach to us, and also to administer the holy ordinance of baptism, but by

reason of the distance of places, the Rev. Mr. Vesey interceded with the Rev. Mr. Muirson, minister of the Church of England at Rye, being considerable nearer to which, Mr. Muirson readily complied, and accordingly, on the 2d September, 1706, came to Stratford, accompanied with the Hon. Colonel Caleb Heathcote, a member of the honorable Society for the Propagation of the Gospel in these Foreign Parts, and then in order for the carrying on the worship of God decently. The professors of the Church of England made their application to the authority, namely, Mr. Joseph Curtice, one of the council, and Mr. James Judson, a justice of the peace, and also to the selectmen of the town of Stratford, to allow liberty for the use of the public meeting house of said town, either before, after, or between their exercise, alleging that they were fellow builders with them, and had paid their full proportion towards the same; yet notwithstanding all these arguments could not at all prevail, yet blessed be God, there was a place found to carry on the worship of God, though not so convenient as we desired. Notwithstanding we met with such difficulties, the Rev. Mr. Muirson, finding in Stratford so great a congregation, and such a great number to be baptized, that at the request of those who first sought after him, he gave encouragement for a future support, and a promise of a second visit upon the same account.

Thirdly. As yet the Independents kept themselves veiled, and did not openly appear until such time as the Rev. Mr. Muirson, before his second coming, sent to the professors of the Church of England to prepare themselves, for he intended to administer the holy sacrament of the Supper of our Lord Jesus. This being known, the Independents immediately began to bestir themselves. And soon after the Rev. Mr. Muirson, in company with the Hon. Col. Heathcote, arrived a second time at Stratford. And on Saturday, in the evening, came to the house where the said Mr. Muirson lodged, (where were assembled several of the communicants,) the abovesaid Mr. Joseph Curtice, and said James Judson, justice, and read off a paper containing a whole sheet of paper written on both sides, in which was contained several threats that should we proceed to worship God or administer the sacrament otherwise than what was agreeable to the law of this colony, that then they would proceed against them by fine or imprisonment, as their law directed, and did forbid them to worship God in any such way—which way they well knew was the worship of the Church of England. Upon which the Hon. Col. Heathcote and the Rev. Mr. Muirson demanded of the said Curtice and said Judson a copy of said paper, which they refused. And, moreover, Mr. Joseph Curtice, aforesaid, the day following being the Lord's day, stood in the highway himself, and empowered several others to forbid any person to go to the assembly of the Church of England, and threatened them with a fine of five pounds, as their law directed. Nevertheless, the people were not wholly discouraged by them. The Rev. Mr. Muirson being encouraged by the earnest desire of his auditory, did promise to assist them as often as he possibly could.

Fourthly. The Rev. Mr. Muirson, at the request of the communicants of the Church of England in Stratford, took advice of the gentleman of the honorable Society, and also the reverend ministers of the Church of England to the West; and some time after having taken their advice in company with Col. Heathcote, came to Stratford and advised us to imbody ourselves into a Society—which accord-

ingly we did, and made choice of church wardens and vestrymen, which occasioned the Independents to be more enraged against us.

Fifthly. Not long after, the Rev. Mr. Evans, minister of the Church of England at Philadelphia, being bound for England, came in company with the Rev. Mr. Muirson to Stratford to visit the Church, and see what state we were in, in the Church. Understanding that Mr. Evans was bound for England, we did request of him that he would be so kind to us, and to take care of and present a petition of ours to the Right Rev. Father in God, the Bishop of London, and also to the honorable Society for the Propagating the Gospel in Foreign Parts, that they would be pleased to take pity on us and consider our sad condition, and the necessity we stand in of an able minister of the Gospel, and if it might stand with their honors' pleasure, that the Rev. Mr. Muirson might be our minister, which we understand was granted to us; for which favor, we, as in duty bound, shall ever pray for their honors' weal and prosperity.

Sixthly. Before we had any return from England, it pleased Almighty God in his Providence, to bereave us of the Rev. Mr. Muirson, by taking of him to himself; by reason whereof we remain as sheep without a shepherd. Notwithstanding the great kindness we have received from the reverend ministers to the west of us, namely, the Rev. Mr. Talbot, the Rev. Mr. Sharpe, who was near a month among us, and took much pains, and and baptized many, among whom was an aged man, said to be the first man child born in the colony of Connecticut, and the Rev. Mr. Bridge, who have administered the holy sacraments and ordinances of Jesus Christ, to our great comfort and consolation; nevertheless, by reason of their great distance from us, we remain as sheep having no shepherd—are exposed the more as a prey to our persecutors, the Independents, who watch all opportunities to destroy the Church, both root and branch.

Seventhly. But as yet we received no other persecution, but that of the tongue, until the 12th day of December, in the year 1709: Some of their officers, namely, Edmund Lewis, Jonathan Curtice, and Francis Griffith, having a warrant from the authority, namely, Joseph Curtice and James Judson, abovesaid gentlemen, to levy by distress of estate, or imprisonment of the bodies of such person or persons as should refuse to pay to them such sums of money as were by them demanded; they no sooner having power but vigorously put it in execution. And on the 12th of December, 1709, about midnight did apprehend and seize the bodies of Timothy Titharton, one of our church wardens, and John Marey, one of the vestrymen, and forced them to travel under very bad circumstances, in the winter season, and at that unseasonable time of night, to the common jail where felons are confined, being eight miles distance, not allowing them so much as fire or candle light for their comfort, and there continued them until they paid such sums as by the jailer was demanded, which was on the 15th day of the same month.

Eighthly. Notwithstanding all this, they still persisted with rigor to continue their persecution, and seized the body of Daniel Shelton, at his habitation or farm, being about eight miles distant from the town, and hurrying of him away towards the town, in order to carry him to the county jail. Passing by a house, he requested of them that he might go in and warm him and take some refreshments, which was granted; but they being in a hurry, bid him come along; but he de-

siring a little longer time, they barbarously laid violent hands on his person, and flung his body across a horseback, and called for ropes to tie him on the horse—to the truth of which, several persons can give their testimony, and are ready when thereunto called—and having brought him to the town, they immediately seized the bodies of William Rawlinson, and Archibald Dunlap, and carried them all three to the county jail, it being the 14th day of January, 1709, and there continued them until such time as they disbursed such sums of money as the jailer demanded of them, which money was left in the hands of the lieutenant governor, Nath. Gold, Esq.; promising them that the next General Court should hear and determine the matter, and the money left in his hands should be disposed of as the court should order, and were at present released, being the 17th day of the same instant.

Ninthly. Several others of the Church had their estates distressed and rendered from them on the same account, particularly William Jeanes; having money due to him in the hands of the town treasurer, the above Edmund Lewis distressed of his estate that was in said treasurer's hands on the same account, for the maintaining the dissenting minister the year 1709, and left no copy of his so doing. And also the treasurer detains all the rest that remains in his hands, telling him that he will keep it for his rate, which rate is chiefly for the purchase of a house for their dissenting minister; which house and land cost 180*l.*, and so are our estates rendered from us. Notwithstanding this, the said Wm. Jeanes did, for himself, in person go to a town meeting convened in Stratford, (being empowered by the Society of the Church of England,) when they were ordering a rate, to raise money to pay for the said house and land, and did publicly, in the behalf of himself and the Society, declare and protest against any such proceedings, and tendered money to the town Recorder to enter said protest, but he refused so to do.

Tenthly. When the General Court of said colony of Connecticut was assembled at Hartford in May, 1710, the Society of the Church of England at Stratford, empowered William Jeanes, their lawful attorney, to address said General Court for a determination and issue of what should be done with said money committed to abovesaid lieutenant governor, and also to see if we should, for the future, enjoy peace among them, our said attorney, in order thereunto, tendered an address to said court, dated May 20th, 1710, but could obtain no positive answer, but detained there by dilatory answers, until the 26th day of the said instant, (May,) one of the members of the lower house brought to said Jeanes the address and power of attorney, and told him that the thing had been often moved, but they see cause to give no answer, and so we find no relief for the poor distressed Church, nor the members thereof.

Eleventhly. The poor Church at Stratford being left in a deplorable condition, destitute and without hope of any relief in this colony under this government, several of our Society have already, of necessity, fled—their persecution being such an additional one, as was seldom heard of—for finding that some of our Society being tradesmen handicrafts, and had dependence upon working at their trades for other people, they combined together not to set them to work; saying, that by that means they should weaken the interest of the Church; by which subtle stratagem of Satan's to persecute the Church of Christ, we are likely to be brought low—for some are already gone, and others looking out where to shelter themselves from their cruelty,

and must inevitably fall, if God, of his infinite mercy, do not raise up some godly, compassionate friends for us. And we the subscribers do assert to the truth of what is here written :

TIMOTHY TITHARTON, } *Church Wardens.*
WM. SMITH.

WM. RAWLSON,
WM. JEANES,
JOHN JOHNSON,
RICHARD BLACKLAKE,
DANIEL SHELTON,
ARCHIBALD DUNLAP,
JAMES HUMPHREYS,
JAMES CLARKE.

ADDRESS TO THE QUEEN FROM STRATFORD.

To the Queen's Most Excellent Majesty, the humble Address of some Members of the Church of England, residing at Stratford, in Connecticut, in the Province of New England :

May it please your Majesty : We have, for a long time, been oppressed and persecuted by the government of this colony ; some of our estates taken from us ; some imprisoned for refusing to pay money to buy a house and farm for their minister, and to pay a yearly stipend to him ; and all of us menaced and threatened with several punishments, if we presume to meet together to have the Church of England service performed to us, when it pleased God to order a minister of the said Church our way ; and besides all, do lie under their daily reproaches, scoffings, and mockings, without the advantage of a minister to give us comfortable and ghostly advice, and administer the Bread of Life to us.

These have been our grievances for many years, and we should not have been able to bear them, had we not received some visits from the clergy of the West, and especially several from the Hon. Col. Heathcote, who hath ever been a true friend both to us and the Church, and has always encouraged us not to swerve from our holy profession. Notwithstanding the difficulties and trials we met with, and the bad success we had in our frequent addresses for a minister to the Rt. Rev. Father in God, the Lord Bishop of London, and the honorable Society for the Propagating the Gospel in Foreign Parts—and indeed the want of a minister is the greatest of our afflictions—which, with the rest of our grievances, we presume humbly to lay before your Majesty, and pray your Majesty to use some means for our relief. And that your Majesty may long and happily live to reign over us, and when you lay aside this earthly crown, you may receive a crown of glory, is the continual and fervent prayers of, may it please your Majesty, your Majesty's most loyal, most faithful and obedient subjects and servants,

TIMOTHY TITHARTON,
and ten others.

ADDRESS FOR A MINISTER.

To the Right Reverend Father in God, the Lord Bishop of London, and to the honorable Society for Propagating the Gospel in Foreign Parts :

We, the Church Wardens and Vestry of Stratford, in the colony of Connecticut, in New England, have long lain under very great grievances from the Independents of this colony, as may be seen in the narrative of our case, which comes with this our address ; but above all, the want of a minister to furnish us with ghostly advice, and to administer the bread of life to us, is our miserable and deplorable loss. It is the less matter that we suffer persecutions and afflictions in this life, if we

could but see, with a comfortable prospect, into the other world. What signifies what becomes of the body, if our precious souls, for which Christ vouchsafed to die, were in a hopeful and prosperous state ? And it is not without great affliction, that we reflect on the bad success how many addresses for a minister has met with ; we hope God has not altogether forsaken us : neither the patrons of our holy religion at home quite laid us aside ; and therefore we presume once more to address your lordship and the honorable Society for a minister. And were he to be a travelling missionary through this colony, we doubt not but in a short time the best of Churches in the world would flourish even in this government, where they are strangers to the happy Constitution.

We leave the further representation of our case to be made by the faithful and worthy laborer in God's vineyard, the Rev. Mr. John Talbot, who has visited us sometimes, and often by letters given us great comfort and courage, who is going home, in the service of the Church, and is always ready to venture his life for it. The Lord reward him for his labor of love, which he hath shewed to all the Churches. And, indeed, had it not been for the visits we have received from the clergy to the West, and the encouragement we had from the Hon. Col. Heathcote, who hath ever been a true friend to us and the Church, we should not have been able to get through the trouble and grievance we have met with, and are yet likely to meet with, if not relieved. We pray God preserve your lordship, and grant that the many souls that have been relieved by the charity of your lordship and the honorable Society, may be your and their crown of rejoicing in the world to come. We beg your lordship's prayers, and are your lordship's most dutiful and obedient servants.

TIMOTHY TITHARTON,
and ten others.

Practical Christianity.

EXCERPTA.

THE GREAT DANGER OF LITTLE SIN.

"WHOSOEVER therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. v. 19.)

That is, he shall not enter into heaven at all, as St. Augustine speaks, because in heaven there are none but great and glorious ones.

Now, because the generality of the world, yea, and of professors also, do too commonly allow, and indulge themselves in little sins, I have therefore made choice of this subject, on purpose to convince you, if it may be, of the great evil that lurks under them, and that great wrath that will follow upon them ; that, as you would, out of your great care for your precious and immortal souls' eternal welfare, abstain from the commission of notorious and self-condemning sins ; so you would labor to keep yourselves free from these little sins, which though less scandalous, yet are not less pernicious and destructive. The worst thing that can be found in all the sins that ever were committed, is the contempt of God's authority. Now there is as much wretched contempt of the authority of the great God, in the commission of little sins, as in the commission of great sins. Nay, it seems to be more despised by the commission of small sins, than by the commission of great sins.

Doth it not argue great contempt of God, when you will not obey Him in a matter that you your-

selves count small and inconsiderable ? You think, it may be, it is not of much moment or concernment what your thoughts be, not what your words are : but, when you hear and are convinced, that all your thoughts should be holy, and that all your discourse should be savory, and such as should minister profit and edification unto others ; if, after this, you still think it of no great moment, whether they be vain and frothy, or whether they be holy and spiritual ; believe it, this shows you to be despisers of God's dominion and authority over you, when his commands cannot prevail against the least sin. "What a small matter was it," may some say, "for Adam to eat of an apple in Paradise !" But was it not as small a matter for him to forbear and let it alone ? Wilfulness is the measure of all guilt : according as your sins are more or less wilful, so are you the more or less sinful. Now it is not the devil's temptations, but your own wilfulness, that runs you upon the commission of little sins : and this is it that aggravates and heightens them. You sin voluntarily, without compulsion ; and so, by mystery of iniquity, you make yourselves great sinners by committing little sins.

We have a known proverb among us, "That when a beast hath his full load, one straw more will break his back." Believe it, sirs, it is most certainly true in the present case. Many Christians have been a long time sinners against God and their own souls, adding iniquity to iniquity ; and some of you may have your full load. Oh ! beware how you ever venture upon the commission of another sin : though it be but a little and a slight sin, yet this slight and small sin, added to the rest, may sink you forever into hell ; this little sin may fill up the ephah of your iniquities ; and after this small sin, you may neither have time to sin again, nor to repent of your sin.

A ship may have a heavy burden of sand, as well as of millstones, and may be as soon sunk with them. And, truly, small sins, though they should be as small as sand, yet, commonly, are as numerous as the sands too ; and what odds then is there, between them and the greatest sins ? Every thought thou thinkest, and every word thou speakest, in an unregenerate state and condition, there is sin in it : and, though most of them, possibly are but little sins ; yet a multitude of them, alone, are able to sink you down into the lowest hell. It is a most certain truth, that though the commission of the greatest sins be consistent with the truth of grace ; yet so is not the approbation of the least sin. Oh ! what a severe and critical thing is true holiness, that will no more allow the least transgression than the greatest. We have all of us need, therefore, to pray with David, "Search me, O Lord, and try my heart ; try me, and know my thoughts ; and see if there be any evil way in me : because our sins may be so little, as to escape our own search ; and because the least sin, if let alone in the heart, will, like a small speck in fruit, spread to a total rottenness : therefore, O Lord, do thou search and try us, and if there be any way of wickedness in us, cast thou out our corruptions, that so Thou mayest not cast us out as corrupt at the last.

Little sins do usually make way, and open a passage into the heart, for the greatest and vilest sins.

And thus it fared with David : while sensual delight crept in by the eye at the sight of Bathsheba, it opened his heart to the temptation, and in rushed those two outrageous sins of adultery and murder. Believe it, there is no sin so small but

it tends to the utmost wickedness than can possibly be committed: an irreverent thought of God tends to no less than blasphemy and atheism; a slight grudge at another tends to no less than murder; a lascivious thought tends to no less than impudent and common prostitution: and though, at first, they seem to play only singly about the heart, yet, within a while, they will mortally wound it.

It is the same precious blood of Jesus Christ, that satisfied Divine justice for the incest of Lot, for the drunkenness of Noah, for the adultery and murder of David, and for the perjury of Peter, that must satisfy it also for thy vain thoughts, and for thy foolish and idle words, if ever thou art saved. For "without blood" there "is no remission;" and, without remission, there is no salvation. The same blood that is a propitiation and atonement for the greatest sins of the saints now in heaven,—many whereof, possibly, have been as great as ever were committed on earth,—the same blood of atonement must take from thee the guilt of thy vain thoughts and of thy idle words, or thou must forever perish under them.

Have awful thoughts and reverential apprehensions of God abiding upon your hearts, and that will keep you from sinning: "Stand in awe, and sin not." To look upon sin through the attributes of God, is to look upon it through a magnifying glass; and thus you may best see its ugly, deformed nature. This is the best way to represent the infinite guilt that is in it, and that contrariety that it bears to the holy nature of God.—*Bishop Hopkins.*

THE SHEPHERDS.

THE Nativity was revealed first to the shepherds, and it was revealed unto them in the night time, when every body was at rest, then they heard the joyful tidings of the Saviour of the world: for these shepherds were keeping their sheep in the night season from the wolf or other beasts, and from the fox.

By these shepherds all men may learn to attend upon their offices, and callings: I would wish that all clergymen, the curates, parsons, and vicars, the bishops, and all other spiritual persons, would learn this lesson by these poor shepherds; which is this, to abide by their flocks and by their sheep, to tarry among them, to be careful over them, not to run hither and thither after their own pleasure, but to tarry by their benefices and feed their sheep with the food of God's word, and to keep hospitality, and so to feed them both soul and body.

And now I would ask a strange question; who is the most diligent bishop and prelate in all England, and passeth all the rest in doing his office? I can tell, for I know who he is; I know him well: but now methinks I see you listening and hearkening that I should name him. There is one that passeth all the other, and is the most diligent prelate and preacher in England. And will ye know who it is? I will tell you: It is the devil. He is the most diligent preacher of all other; he is never out of his diocese; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way, call for him when ye will; he is ever at home; the most diligent preacher in all the realm. He is ever at his plough; no lording or loitering may hinder him; he is ever applying to his business; ye shall never find him idle, I warrant you. And his office is to hinder religion, to maintain superstition, and to set up idolatry, to teach all kind of popery. He is as ready as can be wished for to set forth his plough; to devise as many ways as can be to deface

and obscure God's glory. Where the devil is resident, and hath his plough going, there away with books and up with candles; away with bibles and up with beads; away with the light of the gospel, and up with the light of candles, yea, at noon-day. Where the devil is resident, that he may prevail, up with all superstition and idolatry; censuring, painting of images, candles, palms, ashes, holy-water, and new service of men's inventing; as though man could invent a better way to honor God with, than God himself hath appointed. Down with Christ's cross, up with purgatory pickpurse, up with popish purgatory, I mean. Away with clothing the naked, the poor and impotent, up with decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's will and his most holy word. Down with the old honor due unto God, and up with the new god's honor. Let all things be done in Latin; there must be nothing but Latin, not so much as, "Remember man that thou art ashes, and unto ashes shalt thou return."—*Latimer.*

ALL temporal things are troublesome. For if we have good things, it is a trouble to forego them; and when we see they must be parted from, either we wish they had not been so good, or that we never had enjoyed them. Yea, it is more trouble to lose them, than it was before joy to possess them. If contrarily, we have evil things, their very presence is troublesome; and still we wish that they were good, or that we were disburdened of them. So good things are troublesome in event, evil things in their use. They in the future, these in present: they, because they shall come to an end, these because they do continue. Tell me thy wife, or thy child lies dying, and now make up a loving and dutiful life, with a kind, loving departure; whether hadst thou rather for thy own part, she had been so good, or worse? would it have cost thee so many hearty sighs and tears if she had been perverse and disobedient? Yet, if in her life-time I put thee to this choice, thou thinkest it no choice at all, in such inequality. It is more torment (sayest thou) to live one unquiet month, than it is pleasure to live an age in love. Or if thy life be yet dearer: thou hast lived to grey hairs, not hastened with care, but bred with late succession of years. Thy table was ever covered with variety of dishes. Thy back softly and richly clad: thou never gavest denial to either skin or stomach: thou ever favoredst thyself; and health, thee. Now death is at thy threshold, and impartially knocks at thy door, dost thou not wish thou hadst lived with crusts, and been clothed with rags? Wouldst not thou have given a better welcome to death, if he had found thee lying upon a pallet of straw, and supping of water-gruel, after many painful nights, and many sides changed in vain? Yet this beggarly estate thou detesteth in health, and pitiest in others, as truly miserable. The sum is; A beggar wisheth he might be a monarch while he lives; the great potentate wisheth he had lived a beggar when he comes to die; and, if beggary be to have nothing, he shall be so in death, though he wished it not. Nothing, therefore, but eternity can make a man truly happy; as nothing can make perfect misery but eternity: for as temporal good things afflict us in their ending, so temporal sorrows afford us joy in the hope of their end. What folly is this in us to seek for our trouble, to neglect our happiness? I can be but well; and this that I was well, shall one day be grievous. Nothing shall please me, but that once I shall be happy forever.—*Bishop Hall.*

God must be magnified in his very judgments. He looks for praise, not only for heaven, but for hell also. His justice is himself, as well as his mercy. As heaven then is for the praise of his mercy; so hell for the glory of his justice. We must therefore be so affected to judgments as the author of them is, who delighteth not in blood, as it makes his creature miserable, but as it makes his justice glorious. Every true Christian then, must learn to sing that compound ditty of the Psalmist; of *mercy and judgment*. It shall not only joy me to see God gracious and bountiful in his mercies, and deliverances of his own; but also to see him terrible in vengeance to his enemies. It is no cruelty to rejoice in justice. The foolish mercy of men is cruelty to God.—*Ibid.*

SIN MIXES WITH ALL WE DO.

SIN in the faculty is poison in the fountain, that sheds infection with every thing that proceeds from it. Ignorance and difficulty are two evil properties, which from the fountain do, in some measure, diffuse themselves upon all our works.

This is that which, in thy prayers, deadens thy zeal, fervency, humiliation, self-abhorrence, thy importunity, faith, and close attention.

This, like an evil savor, minglcth with thy sacrifices, casteth in impertinent thoughts, wrong ends; makes thee rest in the work done, and never inquire after the truth of thine own heart, or God's blessing and success to thy services.

This is that, which in hearing and reading the word, throws in so much prejudice, blindness, inadvertency, security, infidelity, misapplication, misconstruction, wresting and shaping the word to our own fancies. This is that, which in thy meditation, makes thee roving and unsettled, driving to no point nor issue, running into no conclusion nor resolution of further obedience in faith and godliness. This is that, which in thy converse with others, mingles so much frowardness, levity, unprofitableness, to or from them. This is that, which in thy calling, makes thee so unmindful of God and his service, aim at nothing but thine own emolument.

One man hath lust and wit; Satan tempteth him to scorn and slight the humility of the ways of God, and the simplicity of the Gospel. Another hath lust and money; Satan tempteth him to pride and oppression; to earthly-mindedness and trust in his strong tower. Another hath lust and poverty; Satan tempteth him to murmuring, discontent, and rebellion. Another hath lust and youth; Satan tempteth him to vanity and intemperance; another hath lust and learning; Satan tempteth him to vain-glory and ambition. There is in all of us much need of spiritual wisdom to observe where we lie most obnoxious, where Satan doth most plant his forces and direct his attempts; and ever to apply our strongest watch, our most importunate prayers to those gaps of our calling which are most naked, to those lusts in our nature which are most predominant.

While we are in the militant Church, we shall have hourly experience of the traitor in our bosom; and whensoever we go about any spiritual work, this evil will be present and fight against us. And this war is not at a distance; but it is an intimate and close contrariety in the same part.

In the same mind the wisdom of the flesh, which is sensual and devilish, fighteth against the wisdom of the spirit, which is meek and peaceable. In the same will, a delight in the law of God, and yet a bias and countermotion to the law of sin. In the

same understanding, a light of the Gospel, and yet many relics of human principles and fleshly reasonings; much ignorance of the purity, excellency, and beauty of the ways of God. In the same heart, singleness and sensibleness of sin, and yet much secret fraud and prevarication, hardness, and disapprehension of sin and wrath. In the same affections, love of God, and love of the world; fear of God and fear of men; trust in God, and doubting of his favor.

"Lord, I believe; help thou mine unbelief," was the cry of the poor man in the Gospel; and such must be the complaints of the best of us; Lord, I will, help thou mine unwillingness; Lord, I hear, help thou my deafness; Lord, I remember thee, help thou my forgetfulness; Lord, I press towards thee, help thou my weariness; Lord, I rejoice in thee, help thou my heaviness; Lord, I desire to have more fellowship with thee, help thou my strangeness; Lord, I love and delight in thy law, help thou my failings.

In a word, good is before me, the glory, the service, the ways of God; I see it, but I cannot love it; I do it, but I cannot finish it; I will, but yet I rebel; I follow, and yet I fall; I press forward, and yet I flag and faint; I wrestle, and yet I halt; I pray, and yet I sin; I fight, and yet am I captive; I crucify my lusts, and yet they revile me; I watch my heart, and yet it runs away from me. God was at first the Author of nothing but peace within me; what envious man hath sown this war? Let the Apostle answer the question, saith St. Austin; "By one man sin entered into the world." That which I would be, I am not; and that which I hate, I am. O wretched man, in whom the cross of Christ hath not yet worn out the poisonous and bitter taste of that first tree!—*Bp. Reynolds.*

Ecclesiastical Intelligence.

MAINE.

The Rev. John Blake, having been appointed Chaplain at Hancock's Barracks, Houlton, Me., desires his letters and papers to be directed to him at that place.—*Southern Churchman.*

MASSACHUSETTS.

Bishop Griswold preached at Trinity Church, Boston, on Sunday morning last. In the afternoon, the Bishop preached at Christ Church, and confirmed thirteen persons. Evening prayers were read by the Rev. Messrs. Crosswell, of Western New-York, and Prescott of New-Jersey.—*Ch. Witness.*

CONNECTICUT.

It is with feelings of much satisfaction that we look back on our late Convention. It was characterized, as usual, by the utmost peace and harmony. Nothing transpired during the whole session to mar the general concord, and nothing to render it unpleasant, save the illness of the Bishop, which prevented him from attending any of its meetings after the first morning. We had the pleasure, however, of knowing, before our departure, that he was convalescing. We regretted his absence for many reasons, most of which are perfectly obvious. But there is one, on account of which we especially regretted it, as it deprived us of the pleasure of listening to that portion of his address, in which he has, as we understand, borne a decided testimony against all those measures which look like a tendency to Romanism. It gives us great

pleasure to know, that on this point, there is scarcely a dissenting voice in this diocese. Among all with whom we conversed, among clergy and laity, we did not find but a single individual, that sustained the views taken by the Churchman, in regard to the 90th of the Oxford Tracts, and the authorized teaching of the Church of Rome. We never for one moment doubted, that the Churchmen of Connecticut would stand up, in one body, in defence of the doctrines and principles of the Primitive Church, as revived and established at the English Reformation. But if we had ever had a doubt on the subject, we should doubt no longer. We feel perfectly certain that Connecticut is safe from all taint of any tendency to Romanism.—*Ch. Chronicle.*

NEW-YORK.

BISHOP UNDERDONE'S APPOINTMENTS FOR VISITATION.

Monday, June 28, Morrisania, Westchester county, Consecration. St. Peter the Apostle, Tuesday, June 29, St. Paul's College, College Point, Queens county. 30, do. July 1, St. Thomas' Hall, Flushing. 2, do. Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Ann's Hall, Flushing, Queens county. 9, do. Friday, July 23, Cold Spring, Putnam county. Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing, Dutchess county, Ordination A. M., Confirmation P. M. 26, do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M. Eighth Sunday after Trinity, August 1, Clermont, Columbia county. Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Catskill, Greene County, Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, Saratoga county. Laying corner-stone of church, and Confirmation. Tenth Sunday after Trinity, August 15, Hudson, Columbia county. Institution A. M., Confirmation P. M. Tuesday 17, Christ Church, Poughkeepsie, Dutchess co. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, Putnam county, Ordination A. M., Confirmation P. M. Eleventh Sunday after Trinity, August 22, A. M., Pawlings, Dutchess county. St. Bartholomew the Apostle, Tuesday, 24, North Salem, Westchester county. 25, Somers. 26, Bedford. Saturday 28, Whiteplains. Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania. Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

NEW CHURCHES.—The Rev. John S. Stone, D. D., has resigned the rectorship of St. Paul's Church, Boston, and has accepted the call proffered by the unanimous vote of the vestry of Christ's Church, Brooklyn, to become their pastor.

This congregation are erecting a chaste and substantial stone church of the Gothic order, on the corner of Clinton and Butler streets. R. Upjohn, Esq., the architect of Trinity and Ascension churches in this city, furnished the design for Christ Church, Brooklyn. The Church of the Ascension is at the corner of Tenth street and Fifth Avenue, is nearly completed externally, and will be one of the most beautiful buildings in our city.

Trinity will yet require from three to five years to complete it. The elaborate finish of the ornamental work is done under the superintendence of Mr. Thom, the Scottish Sculptor, whose Old Mortality, and other groups of statuary, have excited so much attention, and received so much deserved commendation. Trinity will be the first thorough built Gothic building this side of the Atlantic, and will stand for ages. The Gothic ornaments, which are usually plastered on, in the interior, or applied in wood or cast iron on the ex-

terior, are all of hewn stone, and worked upon blocks which enter deep into the wall.

The mullions of the windows, and the smaller subdivisions of the sashes, are all stone. The corners of the building, and the abutments, are hammered smooth, the main wall being fretted. This contrast gives a relief which is exceedingly grateful to the eye, and adds vastly to the effect.

The walls are of such thickness that a common New York shell of a house, with its walls of one brick thickness, might almost be built upon them. Altogether, the original plan of Mr. Upjohn, carried out in the elaborate details by Mr. Thom, will make this one of the most imposing structures in America. The money expended in its erection is well appropriated, giving employment for several years to a large body of men. Money so disbursed is worth twice the sum given in charity.—*Eve. Tattler.*

ASTORIA INSTITUTE.—The public examination of the Astoria Female Institute, was held last week, in presence of the bishop of the diocese.

The examination of the members of each department was full and minute in the several studies laid down in the regular course of instruction in the Institute. The French examinations embraced readings, translations, and extempore conversations. Music in solo, duet and choral singing, was interspersed with piano, organ, and guitar accompaniments.

The pupils were, first of all, examined in the Church Catechism, the Scripture studied during the term, and in the history of the Christian Church during the first three centuries.

The bishop expressed his conviction that the examination, on the whole, was more satisfactory to him than that of the last year, exhibiting a more thorough and comprehensive acquaintance with the subjects under review.—*Churchman.*

WESTERN NEW-YORK.

BISHOP DELANCEY'S VISITATION IN ONONDAGA AND MADISON COUNTIES.—On Sunday, June 6th, the Bishop visited St. James' Church, Skaneateles, where he preached twice, and confirmed eight persons. Prayers and the confirmation preface were read by the Rev. Mr. Clark, the rector of the church.

On the next day, June 7th, the Bishop preached at St. John's, Marcellus, and confirmed eight persons. Prayers were read by the Rev. Mr. Clark, of Skaneateles, assisted by the Rev. Mr. Swart, of Jordon, who read the lessons. The confirmation preface was read by the Rev. Mr. Roger, the missionary of the station.

On the 8th, the Bishop preached at Zion, Onondaga Hill. Prayers were read by the Rev. Mr. Gregory, of Syracuse. Other clergymen present were the Rev. Mr. Gillespie, of Liverpool, and the Rev. Mr. Whiting, former missionary of the station. In the afternoon of the same day, the Bishop preached in St. Mark's Church, Jamesville, when prayers were read by the Rev. Mr. Davis, of Manlius, assisted by the Rev. Mr. Gillespie, of Liverpool, who read the lessons. Other clergymen present, were Rev. Mr. Millett, missionary of the station, and the Rev. Mr. Gregory of Syracuse.

The Bishop preached on the 9th, in Christ church, Pompey, in the morning. Prayer being read by the Rev. Mr. Davis, of Manlius, assisted by Rev. Mr. Bartlett of Fayetteville. The Rev. Mr. Millett was also present. Services were held in the Methodist chapel at Pompey Hill in the afternoon, on which occasion Rev. Mr. Millett read

prayers, assisted by the Rev. Mr. Bartlett, who read the lessons, and the Bishop preached, and confirmed six persons, in the presence of a very large and attentive congregation, many of whom were for the first time witnesses of the administration of this solemn rite.

On the morning of the 10th, the Bishop preached and confirmed five persons, at Fayetteville, (one in private.) Prayers were read by the Rev. Mr. Davis, of Manlius, assisted by Rev. Mr. Engle of Baldwinsville, who read the lessons. The Rev. Mr. Bartlett, the missionary of the station, read the confirmation preface. Other clergymen present, were Rev. Mr. Gregory, of Syracuse, and Rev. Mr. Millett of Pompey. In the afternoon of the same day, the Bishop preached, and confirmed nineteen persons, in Christ Church, Manlius. Prayers being read by the Rev. Mr. Engle, assisted by the Rev. Mr. Millett, who read the lessons, and the confirmation preface by the Rev. Mr. Davis, the rector. The Rev. Messrs. Bartlett and Gregory, also were present. A very large congregation attended on the occasion.

On the 11th, the Bishop preached in the Methodist House, at Cazenovia. Prayers were read by the Rev. Mr. Van Ingen of Greene, assisted by the Rev. Mr. Patterson of Utica, who read the lessons. Other clergy present were Rev. Messrs. Engle, Millett, Davis, Towell, of Sherburne, and Weber, of Perryville. In the afternoon of the same day, the Bishop preached, and confirmed four persons in St. Stephen's Church, Perryville. Prayers were read by the Rev. Mr. Engle, assisted by the Rev. Mr. Millett, who read the lessons. The Rev. Mr. Davis also was present.

During this tour in Onondaga and Madison counties, the Bishop, we perceive, has visited eight churches, and two places where the Church is unorganized; has confirmed fifty persons, and preached eleven times in six days.

Saturday, 12th. The Bishop met the Standing Committee of the diocese at Utica, where various matters of interest had his counsel and attention, while the committee were engaged in the regular discharge of their duties.

Sunday, 13th. The Bishop was at New-Hartford, where, in St. Stephen's Church, the Morning Prayer having been read by the Rev. Mr. Sunderland, the Bishop preached, and admitted to the order of Deacons, Mr. Major A. Nickerson, who was presented by the Rev. Dr. Rudd. The Rev. Messrs. Perry and Fenner were also present. The day was delightful, and a large congregation attended both parts of the day. In the afternoon, the Rev. Mr. Nickerson read prayers and preached. While we enjoyed this occasion, there was sadness in the fact, that the late incumbent of this parish, the Rev. Mr. Storrs, with whom we have enjoyed a very happy intercourse through a number of years, has, for good reasons we trust, left this portion of the field, for the parish of Yonkers, in the diocese of New-York. The attachment of the congregation to Mr. Storrs, and the faithful manner in which his labors have been prosecuted there, are as creditable to the one as honorable to the other; but while we regret most sincerely the removal of a brother beloved, after a very agreeable interchange of affections, we are the more reconciled to the change, from the consideration, that a young brother in the ministry, no less deservedly esteemed, is to succeed our friend in the charge of the parish. The Rev. Hobart Williams, who has been called to the charge of the congregation, will enter upon his duties about the 1st of August.—*Gospel Mess.*

PENNSYLVANIA.

CONFIRMATION.—The Rt. Rev. Bishop Onderdonk has confirmed, since the Convention in May last, *ninety-seven* persons, viz.:—In Harrisburg, 3; Marcus Hook, 18; Schuylkill Haven, 7; Pottstown, 4; Phoenixville, 3; Frankford, 2; Roodale, 41; Concord, 3.—*Epis. Rec.*

VIRGINIA.

The last Southern Churchman contains an interesting Report of the Rev. W. N. Pendleton, Principal of the High School of Virginia, from which we make the following extract:

At the time of the report which I submitted twelve months ago on a similar occasion, this institution then, but recently begun, was in operation on only a limited scale, though as was mentioned, measures were in progress toward the more complete system which is now established. It was my privilege then to announce, in connection with the prospects of the School and the system in operation, the cheering intelligence that the divine blessing had been signally manifested toward the incipient enterprise, in the direction of a kind Providence, whereby an unusual number of well trained and worthy youths, had been brought together as the first pupils of the Institution, and in the gracious visitation of that Holy Spirit which impressed human hearts with a conviction of sin, of right conscience and of judgment to come, and which guides to a saving knowledge of the truth as it is in our Lord Jesus Christ. The extent of that blessed influence could not then be reported with accuracy. I feared to speak of more than ten as expected to take their stand on the Lord's side, but the event proved better than that fear. Twenty out of the thirty youths then with us, after a sufficient period of examination and probation, were at the close of the session in July last, admitted to the rite of confirmation, and sealed their profession of the Saviour's service by receiving the Holy Communion: and I rejoice to be able to add that they have without any serious exception, continued to live up to the present time agreeably to their holy profession.

During the summer the large building designed for the accommodation of the members of the school, was completed, and by the 1st October arrangements were sufficiently matured for the reception of one hundred pupils. It was found that reasonable accommodations could be furnished for that number, and although a less number had been contemplated, yet it seemed to be impracticable, in doing what appeared to be right, and what was believed to be the intention of the Trustees, to exclude many worthy and importunate applicants so long as there was room for them. One hundred were therefore engaged; additional teachers of good report were also employed, and on the first of October, the second year of our Institution under happy auspices—its organization consisting of myself, with five regular assistants, as instructors and governors, and of one hundred students of various ages, from twelve years up to man's estate, and of like variety of mental attainments.

One of the first events of importance which occurred after the opening of the session, was the death of an interesting youth from Petersburg. He had brought with him the seeds of disease, was unwell when he arrived, and though assiduously attended from the first moment when his indisposition was known, he never recovered. This dispensation distressing to us, and more full of sorrow to his immediate friends, was doubtless designed by the Almighty for good—and it was, we have reason to believe, the means of deeply impressing the hearts of some of our number. From that time a growing seriousness was observable in one and another, and another, and as the session has advanced several have been led to Godly repentance and faith in our Lord Jesus Christ. Perhaps some will present themselves for confirmation on the ensuing Sunday, and two others, who within the present session have been turned to the Lord—have been called away to other situations, by what seemed to be the bidding of duty. Besides these, there is reason to believe that not a few others have been taught solemn lessons of reflection, by the affecting dispensation spoken of, and by other providences which they have witnessed during the year; and that through the instrumentality of scriptural truth, so fully opened to them daily and weekly; and by means of habitual devotions which they attend and share, the Holy Spirit is effectually impressing and enlightening their minds.

The health of the members of this Institution has been generally good during the session, and the arrangement of the building seems well adapted to promote that important object. The experience of the past has shown, however, the advisableness of having suitable provision made for the exercise of the youths here assembled, particularly in bad weather, and I therefore suggest the propriety of having erected a Gymnasium, with appropriate arrangements for the most beneficial kind of exercise.

OHIO.

The Rev. W. W. Arnett has been compelled, in view of the health of his family, to resign the charge of St. Philip's Church, in Circleville, O.—*Southern Churchman.*

MISSOURI.

KEMPER COLLEGE.—No Episcopalian should leave this city without a visit to Kemper College;

or visit this rising institution, without giving to its friends the information he may obtain, with a view of making it better known, and awakening an interest in the Church in its behalf. Our western institutions are thrown too much into the shade of their own forests.

Kemper College has cost the untiring efforts and personal sacrifices of the zealous prelate whose name it bears, and it is devoutly to be hoped that these efforts and sacrifices, and the important advantages thereby gained, will not be lost. No one can stand upon the college ground, and survey the country, and anticipate its prospects, without the conviction that it is destined, in the Providence of God, to exert a wide influence for the Church in the west. It is located about five miles west from St. Louis, near the road from this city to Jefferson city, the capital of Missouri; a road considerably travelled, and which affords a channel for an increasing western emigration; and the advantages of such a location, must increase as years roll on. Not far from the college is a mineral spring, which is already a place of resort for invalids, with comfortable accommodations. Coal, of a fine quality, abounds in the vicinity of the college, which, in a prairie country, is valuable as a substitute for wood, which is soon exhausted. The land possesses good water, and near the college flows a classic stream, which suggested tender recollections of the sycamore shades of Kenyon, and the oak grove that skirts a similar stream at Washington college, Hartford, Ct. The college lands and the farms adjacent, derive their chief value from their vicinity to St. Louis, a large and flourishing city; but they possess intrinsic value, and the eye of a New-England farmer could not desire a more beautiful range of land. Most of it is in a high state of cultivation; the ploughed fields were green with small grain, and the meadows with prairie grass interspersed with flowers of a rich hue; and the students of the college, by voluntary effort, have planted a large college garden, with true mathematical taste, and brought together in beds and arbors, the flowers and fruits of the prairies. The college building is a neat, substantial edifice of brick, moulded from the soil. A main building with two wings, forming the letter H. An unfinished edifice, but containing a finished and furnished chapel and lecture room; a well ventilated dormitory and dining hall, besides rooms for students and professors. The President's house is a neat, white, one-story building, sweetly embowered in trees, and fronted by a court adorned with shrubbery and flowers. The number of students is now about 40, including two classes, a Sophomore and Freshman. The professors are men of known piety, and feel a self-denying interest in the institution. I regret to add, that the President, Rev. Mr. Crane, in feeble health, is about to resign his charge and return to Vermont. The thanks of the Church, and the blessing of God go with him. Incorporated with this, is a medical college near the city, in successful operation, and finely located. These Institutions merit the attention of all who befriend the cause of Christian education, and 'the Church of the living God.' I am not making an appeal in their behalf; it has abler advocates enlisted; but my object is to impart a few facts, which may draw attention this way, and remind the reader of church institutions almost buried in their native forests, and struggling against the strange current of 'the times,' while, in opposition, are reared institutions, almost upon the same ground, for sowing the seeds of error, whose resources are drawn from golden fountains abroad; and, in

which, is felt an interest at home, that gives impulse and popularity to every plan and movement. Let the passing traveller call and see for himself; and may the Church be disposed to 'strengthen the hands and encourage the hearts,' enlisted for 'the truth as it is in Jesus,' on these walls of Zion.—*West. Epis. Obs.*

MICHIGAN.

The annual convention of this diocese, assembled in St. Paul's Church, Jackson, on Thursday, 27th May, at 6 o'clock, P. M. On the list of clergy being called, it was found that thirteen, besides the Rt. Rev., the bishop, were in attendance; and an unusual large number of parishes were represented by lay delegates. In the absence of the former Secretary, the Rev. F. H. Cuming was chosen Secretary pro tem. After the Convention was duly organized, the Rev. brother named, was unanimously elected Secretary. On motion, the Rev. C. B. Stout, was appointed by the President, Assistant Secretary.

After the appointment of the usual committees, the Convention adjourned to attend divine service at 8 o'clock, when prayers were read by Rev. L. Foote, of Kalamazoo, assisted by the Rev. J. A. Wilson, of Pontiac, who read the lessons, and the Convention sermon was preached by Rev. J. Selkirk, of the Indian Mission, Griswold, from 1st Corinthians ii. 2. This discourse was a good one, and feelingly portrayed the great subject of gospel preaching, showing the importance of keeping constantly before the mind, 'Christ, and him crucified,' as the only hope of salvation for the sinner.

On Friday morning, the Convention reassembled. The greatest harmony pervaded its deliberations, and the business of the Convention was conducted in a manner highly commendable. Several subjects came up for consideration, which, after eliciting more or less discussion, were disposed of to the satisfaction of all. One important resolution was passed, in relation to the assessment of parishes for the support of the Episcopate. The sum raised by each, not to be less than fifty cents for every communicant. The amount thus collected, to be placed in the hands of the Treasurer, for gradual accumulation.

On Friday evening, the business of the convention being over, the Rev. J. O'Brien preached from Romans viii., 7. Human depravity formed the theme of this excellent discourse. The Bishop followed in a brief address, exhorting the clergy to zeal and fidelity in the work of their calling. The reports of the parishes were interesting, and gave evidence of the increase of spiritual religion. Several congregations have enjoyed seasons of refreshing during the winter past, which, it is ardently hoped, may prove the earnest of good things to come.

One event had occurred within the year, which spread a gloom over the minds of the clergy, and that was the removal, by death, of their faithful fellow-laborer, the late Rev. G. W. Cole, whose seat in Convention, for the first time since Michigan has had a bishop, was now vacant. He was not there, for God had called him (the first and only one of this band of clergy thus honored) to a higher seat in the church above.

The Standing Committee for the ensuing year, are the Rev. Messrs. Hollister, Hirst, Powers, and Cuming, of the clergy; and Messrs. Trowbridge, Campbell, and Sawyer of the laity. Delegates to the General Convention, Rev. Messrs. Cuming, Lyster, Barker, and Stout of the clergy, and Messrs.

C. C. Trowbridge, G. P. Williams, — McVicker, and D. A. A. Ensworth, Esq., of the laity.

Trustees of the General Theological Seminary, Rev. Messrs. J. O'Brien, and Wm. A. Lyster. Treasurer of the Convention, John A. Wells, Detroit.—*West. Epis. Obs.*

MISSIONARY INTELLIGENCE.

We are indebted to the editors of the Episcopal Recorder for the following full report of the proceedings of the Board, at its late meeting in Philadelphia.

PROCEEDINGS OF THE BOARD OF MISSIONS.

The Board met in St. James' Church on Wednesday, the 16th inst., at 5 o'clock P. M.; present, the Right Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, De Lancey, Whittingham, and Elliott; the Rev. Drs. Boyd, Cutler, Dorr, Ducachet, Eastburn, Hawks, Henshaw, Milnor, Potter, and Vaughan; the Rev. Messrs. Allen, Carder, R. B. Croes, Forbes, Henderson, Jones, Rodney, and the Secretary; and Messrs. Eccleston, Morgan, Morris, Nicklin, Peet, Wharton, Winston, Woolley, and D'Wolfe. The Right Rev. H. U. Onderdonk, D. D., being the senior Bishop present, presided, and opened the meeting with prayer. On motion of the Rev. Dr. Dorr, the Rev. P. Van Pelt was unanimously re-appointed Secretary. The Rev. Dr. Milnor presented a communication from P. G. Stuyvesant, Esq. resigning his seat as a member of the Board, which, on motion, was laid upon the table. On motion of the Rev. Mr. Carder, the election by the Domestic Committee of the Rev. Messrs. B. J. Haight and L. P. W. Balch, and J. De Wolfe, Esq., as members of that Committee, was confirmed; and on motion of the Rev. Dr. Vaughan, the election of Robert B. Minton, Esq. by the Foreign Committee, was also confirmed. The Rev. Mr. Carder, on behalf of the Treasurer of the Committee for Domestic Missions, presented the annual report of that officer; which was referred to a special committee, consisting of P. H. Nicklin, Esq., Hon. J. B. Eccleston, and Rev. Dr. Dorr. A similar report from the Treasurer of the Foreign Committee, presented by Rev. Dr. Vaughan, was referred to a committee, consisting of Dr. C. Morris, J. DeWolfe, Esq., and Rev. Mr. Rodney. The Rev. Dr. Dorr submitted resolutions that at all meetings of the Board the daily morning prayers be read, and that on the second day of the session the Holy Communion shall be also administered; which gave rise to some discussion, and were finally withdrawn by the mover. The Rev. Mr. Carder, Secretary and General Agent of the Committee for Domestic Missions, then presented and read the annual report of that body; which was referred to a Committee of five; Bishops DeLancey and Elliott, Rev. Dr. Potter, Rev. Mr. Henderson, and George M. Wharton, Esq. This important document we hope will be speedily printed and extensively circulated, when we shall lay before our readers a condensation of the deeply interesting facts and statements with which it abounds. The receipts of the last year from contributions amounted to \$28,000; from other sources, \$2000; being an increase over the preceding year of \$6000. The annual expenditures have been \$31,000; amount required to meet payments falling due after 1st July, \$7500. To sustain the present operations of the Committee for the coming year, \$30,000 will be needed; and should they continue to increase as they have done the past year, \$5000 more will be required. Since last report, 24 missionaries have been appointed; present number, 76; number of recognized missionary stations,

132, whose condition is represented as exceeding in prosperity that of any previous year; the increase of communicants at the various stations has been upwards of five hundred. We learned from the report that Bishop Kemper has accepted the appointment to preach the sermon at the triennial meeting of the Board in October next; Bishop DeLancey his substitute. At the close of the Report the Board adjourned, and again met at 8 o'clock, P. M., to attend Divine Service, and hear the Annual Sermon, which was preached by Bishop Elliott, of Georgia, from Matthew, xii. 30; "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Evening prayers were read by the Rev. Dr. Cutler, and at the close of the sermon a collection was made, amounting to \$115 68. The discourse was listened to with high gratification by the large audience present, and their marked attention continued to the last, although its delivery occupied an hour and ten minutes.

Thursday, June 17.—The Board met this morning at 9 o'clock, and after prayer by the Right Rev. Chairman, proceeded to business. The Secretary presented certain papers from a subordinate in the office of the Domestic Committee, which were referred, unread, to a committee consisting of Rev. Drs. Hawks and Ducachet, and Rev. Mr. Forbes; who subsequently reported that they were of a private nature, requiring no action of the Board, and they were ordered to be returned to the author by the Secretary. On motion of the Rev. Dr. Dorr, it was resolved, that at future meetings of the Board the Holy Communion shall be administered on the second day of the session. The Rev. Dr. Vaughan, Secretary and General Agent of the Committee for Foreign Missions, then presented the Annual Report of that body, the details of which are well calculated to call forth devout thankfulness in every member of the Church for the measure of Divine blessing vouchsafed to our various stations abroad. The receipts of the year amounted to \$22,918.03, being less by \$935.64 than those of the preceding year; the expenditures have been, \$30,051.84, or \$850.09 more than those of last year. We were pained to learn that the crisis, long anticipated by the Committee, has at last arrived; the department being considerably in debt, and threatened with serious embarrassment in sustaining its present operations, without an increase of zeal and liberality on the part of its friends. In *Africa* there are now employed four missionaries, one lay assistant, three colored and five white teachers: this mission is in a most prosperous condition. In *China* we have one missionary and wife; and though much direct good has not been accomplished, the station is not without interest and encouragement. At this stage of the report, the Foreign Secretary stated that the Rev. J. H. Hill, missionary at *Athens*, had arrived in New-York on Thursday evening last, after an absence of eleven years from his native country, and was now present; and at his suggestion, Mr. Hill was requested to report to the Board the condition of his mission. He accordingly read a statement exceedingly interesting and gratifying; every department of the mission appears to be in a flourishing and satisfactory state, and they are reaping an abundant harvest from their early labors; present results demonstrating the complete success of all their original plans. In the various schools there are now about 850 pupils, of all ranks and ages,—who are called together morning and evening for prayer and praise; as well as on the Lord's day instructed more particularly in the knowledge

which, it may be hoped, will "make them wise unto salvation." In the course of his report, Mr. H. alluded to a highly interesting interview he had recently had with the Archbishop of Canterbury, who evinced the most lively interest in the welfare of the American Church, and the success of her missions in the East. The Foreign Secretary then resumed his report; in *Crete* we have one missionary and wife, three native teachers, and 460 pupils; recent reports have not been received from this station, and are supposed to have miscarried; but private letters assure us of its prosperity. In *Constantinople* there are two missionaries, who are industriously preparing for their future important labors; two additional missionaries for this field are needed. In *Texas* there are three parishes and two missionaries; at Matagorda an Episcopal Church has been erected, the first Protestant Church in that young and interesting country, where every thing invites us to "go in and possess the land." The Report was referred to a committee, consisting of Bishop Whittingham, Rev. Drs. Henshaw and Dorr; P. H. Nicklin, Esq., and Dr. Caspar Morris. It was stated in the report that five thousand copies of the Spirit of Missions are now circulated.

The Secretary read a letter from the Rev. J. A. Vaughan, D. D., resigning his office as Secretary and General Agent of the Committee of Foreign Missions. We sincerely regret the cause which rendered this step necessary,—an affection of the eyes, requiring, in the opinion of his physicians, entire cessation from reading and writing for at least a year: but the spontaneous expression of feeling it called forth on the part of the Board, could not but be highly gratifying to Dr. V. and his friends. Ample testimony was borne as to the estimation in which his character and services were held, and to the amiable deportment and assiduous devotion which had always characterized his discharge of the duties of his office. On motion of the Rev. Dr. Milnor, the resignation was reluctantly accepted, and the thanks of the Board unanimously tendered to Dr. V. for the able and efficient manner in which he had so long served the Church, with a request that he would continue to act until his successor should be appointed. The Rev. Dr. Milnor moved that the nomination of a successor to the Rev. Dr. Vaughan be referred to

— The blank was proposed to be filled with the words, *the Foreign Committee*; but this was afterwards withdrawn, and a *Special Committee* substituted. These motions occasioned a spirited and protracted debate, in which the whole of our present missionary system was brought under review. Bishop De Lancey thought one Secretary sufficient, and though he had no changes to propose, it was evident, he said, that the voice of the Church called for greater economy in the missionary department, and the present vacancy he considered a favorable opportunity for making such re-arrangement; he was therefore in favor of referring the matter to the Foreign Committee, to ascertain if they could not make provision for the temporary discharge of the Secretary's duties until the next meeting of the General Convention. Judge Eccleston was opposed to any discussion until the report of the Committee was received. Bishop B. T. Onderdonk was in favor of filling the vacancy immediately, and thought it doubtful whether the dissatisfaction with the present organization would be found so general as was supposed. The Rev. Dr. Cutler argued that the Board were simple agents of the General Convention, whose duty was to carry out its plans, and not to discuss

the merits of the system which it had adopted. Rev. Dr. Potter considered it proper that the Board in an enlightened deliberation should look forward to changes which may take place; he thought it probable that radical alterations would be proposed; the great question must be met at last, and the Board should prepare in time to meet it by a deliberate survey of the whole ground. Judge Eccleston and Rev. Dr. Hawks were both opposed to any action in anticipation of possible constitutional changes. Bishop De Lancey moved as an amendment to Rev. Dr. Milnor's motion, that the special committee be instructed to inquire if the duties of the Foreign Secretary cannot be performed by the Domestic Secretary until the next meeting of the General Convention. Bishop Whittingham spoke in opposition to the amendment, and thought any dissatisfaction with the present system was limited to two northern dioceses. The Rev. Dr. Cutler argued that the receipts into the Foreign Treasury during the past year, notwithstanding all the efforts to create distrust, was sufficient evidence of the satisfaction and confidence of the Church at large; being only about \$900 less than those of the previous year, while the expenditures had exceeded those of last year about \$800. The Rev. Drs. Henshaw and Milnor also spoke in favor of the present organization. The amendment of Bishop De Lancey was lost, there being but one or two voices in its favor; and the question on the original motion, to appoint a Committee to nominate a successor, to the Rev. Dr. Vaughan, was carried by an almost unanimous vote. Bishops B. T. Onderdonk and Whittingham, Rev. Drs. Henshaw and Potter, and George M. Wharton, Esq., were appointed the Committee. The Rev. Dr. Potter offered some remarks, to the effect that the cause of Missions was not progressive in proportion to the increase of the Church; and with a view to avoid frequent changes in the policy of the Board, proposed the appointment of a Committee of five, to inquire if some plan may not be devised, under the present organization, by which the cause of missions will receive a more general and hearty support from the Church at large; to report to the Triennial meeting in October next. The resolution was agreed to, and Bishop Elliott, Rev. Drs. Potter, Boyd, and Cutler, and Rev. R. B. Croes, were appointed the Committee. Mr. Nicklin, from the committee to whom was referred the report of the Treasurer of the Domestic Committee; and Dr. Morris, from the Committee to whom was referred the report of the Treasurer of Foreign Committee, reported that they had found them correct; and they were ordered to be printed with the Journal. On motion of Rev. Dr. Dorr, the thanks of the Board were directed to be presented to these gentlemen for their valuable and gratuitous services during the past year. On motion of the same, it was ordered that at the Triennial meeting of the Board, a public missionary meeting be held, and the Domestic Committee be requested to make arrangements for the same. Adjourned.

Afternoon.—The Board met at 5 o'clock. Bishop B. T. Onderdonk, from the committee appointed in the morning to nominate a successor to the Rev. Dr. Vaughan, as Secretary and General Agent of the Committee for Foreign Missions, reported that they had agreed upon the Rev. John Coleman, rector of Trinity Church, Philadelphia: The nomination was unanimously confirmed by the Board, and the Rev. Mr. Forbes, Rev. Dr. Ducachet, and P. H. Nicklin, Esq., were appointed a committee to notify Mr. Coleman of his election; who subsequently reported that he would communicate

his decision before the final adjournment of the Board. Bishop De Lancey, from the committee to whom was referred the Report of the Domestic Committee, presented a report containing several suggestions, which led to considerable discussion, until, on motion, it was recommitted, and the Board adjourned. At 8 o'clock, P. M., a public missionary meeting was held in St. Andrew's Church. Bishop H. U. Onderdonk presided, and commenced the proceedings with prayer. The 103d hymn was then sung; after which the Rev. J. H. Hill, of Athens, addressed the meeting, giving an interesting statement of the past history and present flourishing condition of the schools in Greece. He was followed in an eloquent appeal by the Rev. Dr. Eastburn, of New-York; a collection was made, amounting to \$87.04; and the meeting was dismissed with prayer and the benediction, by Bishop B. T. Onderdonk.

Friday.—The Board met this morning at nine o'clock,—Bishop B. T. Onderdonk in the Chair, who opened the meeting with prayer. On motion of Mr. Nicklin, a committee was appointed to report what vacancies are now existing in the Board; the committee consisted of Rev. Mr. Henderson, and Mr. Nicklin. The resignation of P. G. Stuyvesant, Esq., presented on Wednesday, and laid on the table, was considered and accepted; and the Rev. Dr. Vaughan was elected to fill the vacancy. Joseph Sands, Esq., of Brooklyn, was also elected a member of the Board. The Rev. Wm. Hare, of Princeton, N. J., communicated the gratifying intelligence, that the late Mr. Samuel S. Olden, of that place, had bequeathed a legacy of six thousand dollars, to be appropriated to missions, under the jurisdiction of Bishops Kemper and Polk. The Secretary read a letter from Bishop Polk, assigning reasons for not complying with section 6 of second canon of 1838, requiring reports from missionary Bishops. The Rev. Dr. Vaughan reported that the books ordered to be presented to the Persian merchant, named Bahram, for his kindness some time since to our missionary, the Rev. H. Southgate, had been forwarded to Mr. S., who, in acknowledging their receipt, expressed the great gratification with which he should present them to Bahram. Bishop Whittingham, from the committee to whom was referred the Annual Report of the Foreign Committee, reported the satisfaction with the faithful manner in which the committee had discharged their duties, and the encouraging condition of the stations abroad. The decline in funds the past year, they thought sufficiently accounted for in the depressed state of the country's commerce, and the general aspect of the foreign work, as pleasing as could be expected, except by the unreasonably sanguine. The Church's course is *right onward*, brightened with cheering rays from the past, and the most animating hopes as to the future. A communication was received from the Rev. John Coleman, declining the office of Secretary and General Agent of the Committee for Foreign Missions, to which he was yesterday elected. On motion, Bishop Whittingham, Rev. Dr. Henshaw, and Hon. J. B. Eccleston were appointed to confer with Mr. Coleman, and request him to reconsider his decision, which resulted in his acceptance of the office.

On motion of Bishop Whittingham, the Committee appointed at the last annual meeting, on the subject of recommending to the next General Convention the consecration of a Bishop, or Bishops, for Texas, was discharged, on the ground that it is now under consideration by the Foreign Committee. On motion of the Secretary, it was added

that the triennial meeting of the Board be held in St. John's Chapel, New-York, on Thursday, 7th October next, at 5 o'clock, P. M., being the second day of session of the General Convention. On motion of the Rev. Dr. Henshaw, the thanks of the Board were presented to the Reverend Secretary for the faithful and assiduous discharge of the duties of his office during the past year. In addition to the report of the morning's proceedings, considerable other business was transacted; which being uninteresting to general readers, is omitted. The Board finally adjourned, *sine die*, about one o'clock, P. M., after uniting in singing the last two verses of the second part of the 69th Psalm, and prayer and benediction by the Right Rev. Chairman.

ENGLAND.

BRITISH AND FOREIGN BIBLE SOCIETY.—The 37th anniversary of the British and Foreign Bible Society, was held at Exeter Hall, on Wednesday, May 5th.

The Rev. A. Brandram read an Abstract of the Report; from which it appeared, that the receipts of the Society during the year, had amounted to 101,322*l.* 9*s.* 2*d.*; being 42,742*l.* 12*s.* 5*d.* for the general purposes of the society, and 58,579*l.* 16*s.* 9*d.* for Bibles and Testaments. The total sum was less by 10,127*l.* 3*s.* 11*d.* than the receipts of the previous year; but this deficiency was more than accounted for by the residue of the late Mr. Hammond's estate (amounting to more than 13,000*l.*) which had been included in the previous year's account. The free contributions from Auxiliary Societies had amounted to 32,919*l.* 17*s.* 9*d.*: the donations, to 3641*l.* 11*s.* 6*d.*, being an increase of 787*l.* 3*s.* 2*d.* over the donations of the previous year. There had also been an increase in the receipts for Bibles and Testaments, to the extent of 3173*l.* 8*s.* 6*d.* more than in the year preceding.

The expenditure had amounted to 133,934*l.* 18*s.* 9*d.*, being the largest ever made; and exceeding the expenditure of 1820, the next largest, by 10,387*l.* 6*s.* 6*d.* In the year 1820, the issues only amounted to 256,883 copies: but, in the year just closed, the issues had reached an amount of 900,912; making the total number, from the commencement of the society, 13,223,383. The engagements at home and abroad exceeded 40,000*l.*

The report referred to the issue of cheap Scriptures, which had been commenced during the previous year, and continued to the month of August last; up to which time no less than 382,377 copies had been issued, at a loss to the society of 14,410*l.* 1*s.* 7*d.* The measure, after being suspended for a few months, had been happily resumed, with the prospect of little loss to the society; owing to the very low prices at which books of several kinds are now offered by the Printers.

PARIS BIBLE SOCIETY.—This Society held its annual meeting on Friday, 30th April, under the presidency of the venerable Admiral Ver Huell. Its issues in the course of the last year, have been 18,999 Bibles, and 41,268 Testaments. The Society has carried through the press, in the same period of time, 17,593 Bibles, and 38,362 New Testaments. The receipts amounted to little short of 4000*l.* sterling, and the expenses a little above that sum. The British Society have circulated in France, within the last year, 149,000 copies of the Scriptures. The Bible cause in France is encouraging.

CHURCH MISSIONARY SOCIETY.—The anniversary sermon was preached on Monday, May 3,

by the Rev. F. Close, M.A., at the parish Church of St. Bride, Fleet-street. The annual meeting was held at Exeter Hall, on Tuesday, May 4: at which the Right Hon. the Earl of Chichester, presided. Another meeting was held at the same place, in the evening of the same day, when the most Noble the Marquis of Cholmondeley took the chair. It appeared from the report, that the income of the society during the past year (in which 77 new associations had been formed) was 90,604*l.* 6*s.* 2*d.*, which was exceeded by the expenditure by 8026*l.* 13*s.* 7*d.*

PRAYER-BOOK AND HOMILY SOCIETY.—The twenty-ninth anniversary meeting of this institution was held in Freemason's Hall, Great Queen-street, on Thursday, the 6th of May. It appeared that in the port of London, 3087 ships had been visited; 1700 Prayer-books, 444 books of prayers from Liturgy, and 15 books of Homilies had been purchased by seamen; 690 books of select Homilies, 388 Homily tracts, had been supplied gratuitously: of 888 ships spoken with particularly, it was found that 255 have divine service on board at sea, 633 entirely neglect it. During the past year there had been issued from the depository, Prayer-books, Homilies in volumes, and other bound books, 17,772; and of Homilies and other tracts, 45,883; making a grand total, from the commencement of the society, of 400,950 bound books, and 2,481,264 tracts. The receipts of the past year amounted to 2880*l.* 15*s.*; the disbursements to 2985*l.* 5*s.* 9*d.*

Ecclesiastical Preferments.—Right Rev. H. Pepys, D. D., Bishop of Sodor and Man, to be Bishop of Worcester, in the place of Rt. Rev. Dr. Carr, lately deceased. Rev. T. V. Short, D. D., to the Bishopric of the Isle of Sodor and Man.

The fund towards providing for the endowment of additional "Bishoprics in the colonies," at the last accounts, was about 35,000*l.*

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XX.

THE CHARACTER WRITERS.

BISHOP EARLE.

THE character writers formed a class, in England, contemporary with the Divines of the seventeenth century (many of whom may be enumerated, as authors in the same department,) who held in prose a position similar to that occupied by 'the metaphysical poets' in poetry. They were equally ingenious and novel: equally with the latter, they analysed every faculty of the mind, every trait of character down to its minutest element: they dealt almost as much in conceits. But they had more real wit and humor; they were not without pathos and even eloquence: they were picturesque painters, and shrewd observers, and shared with the poets, a deep and philosophical vein of reflection.

The most comprehensive criticism, including very fine and judicious separate remarks, we have met with on the subject of the character writers, is to be found in an article in the March number of *Acturus Magazine*. It is the only essay we have seen in an American periodical on these writers, and much superior to the scattered notices in the *Retrospective Review*. As a general view, the paper is admirable; but we conceive a defect of particularity in the details. 'The class is better

described, than any one writer belonging to it.' This may serve, together with a better reason, for a revision of the same criticism. The strongest reason we have for attempting a review, of what has been so well done already, lies here, that the majority of the best of the character writers were among the clergy, but one of whom, (Earle,) the critic has noticed. Fuller and Hall also deserve to be considered, and fall more properly, perhaps, within the scope of a Church periodical. As our purpose, then, is rather to criticise separate authors than to describe the peculiar form of writing they adopted, we feel constrained to do the reader a service by quoting a page from the article referred to. From this, the reader may obtain a complete idea of this description of literature. "The character writers formed a peculiar style, and created a department of English literature, which, greatly in vogue in the seventeenth century, is not out of use at the present day, though its manner has somewhat varied. In the times of Fuller, Bishop Earle, Sir Thomas Overbury, Bishop Hall, and others who cultivated it, character writing was as much an art as magazine writing is now. The characters were the fore-runners of the sketches of manners, humorous tales, and essays in the modern light literature, the absence of which they partly supplied, and as the entertainment of our ancestors, if for no other reason, are entitled to some attention at our hands. Overbury's Characters soon passed through sixteen editions, and Earle's six in five years. In the appendix to the latter, fifty-seven books, or rather compositions of this kind, are enumerated before the year 1700. The main interest which attaches to them, is of contemporary portraits of the manners and people of the times; though we should be careful to look well at the author before we suffer his waggery to pass for earnest. The character was in truth a very artificial style of composition. In the sense it was adopted by these writers, it might be defined as a formal description of a man, his manners and personal traits, heightened by wit or sentiment. It seizes upon the picturesque points, and amplifies or refines till we see very little of the subject, but chiefly the author himself degenerating often from the moralist into the buffoon. This is the danger to which this class of writing is exposed. False or misapplied wit and affectation will take the place of genuine philosophy, practical acquaintance with real life, and that deep knowledge of one's own self that must precede our acquaintance with others. It is much easier for a man of cleverness to sit at his own desk and manufacture puns and quaint expressions, than go out into the world and learn to know men as they really are, penetrate the exterior of fashion or beggary, and balance the puzzled sheet of social morality. The *formality* of character writing was the cause of its abuses; it had to be piquant and picturesque, and was often obliged to be overdrawn and exaggerated. A look into perverted into a stare. It was made up from books, not from actual life. As it has been described by Overbury—'it is a picture (real or personal) quaintly drawn in various colors, all of them heightened by one shadowing; it is a quick and soft touch of many strings, all shutting up in one musical close; it is wits' descendant on any plain song.' The object was to get hold of an absurdity in manners or opinion, and make the most of it. Tradesmen, out of repute, tailors, money-lenders, catchpoles, players, tobacco sellers, and the general stock of butts, were set up as targets for the nimble arrows of wits, 'the odoriferous flowers of

fancy, the jerks of invention.' Doubtless it was by the constant perusal of works like these, that the popular mind was strengthened, as well in its prejudices as in its good resolves. The Characters might be regarded as out of door commentaries, on the parts of the drama; the stage horror of Shylock or Sir Giles Overreach, was confirmed by the quiet page which set forth in the labored judgment of antithesis, and with the sharp pen of satire; the devilish profession of an usurer. We regret that the prejudices of the day were not oftener surmounted by the wit of the writer; there was a serious interest, which was not often overlooked, it is true, on matters of gentlemanly character, feeling, or elevated thought, but the humorous point prevailed always, if necessary, at the expense of truth."

We have but little carping criticism to spend on this: we conceive the critic has laid too much stress on the humorous complexion of these writers, and said too much of their defects. They were not merely wits and satirists; but also divines and moral teachers. They wrote characters worthy of imitation, as well as those deserving of ridicule.

Bishop Earle* is the English Labruiere with less of subtlety, but much more picturesqueness: not so much of a mere moral speculatist, and more of a comic painter. He has strong sense, acuteness, knowledge of the world and manners, derived from actual observation and experience, as the minute exactness of his portraits evince, and a fine insight into human nature, (a nobler wisdom.) He was more than a mere painter of manners: something besides a comic satirist. Though he had keen wit and a ready fancy, he also possessed sincerity of feeling and elevation of sentiment. He unites in his portraits four different styles; he writes four classes of characters:—*i.* Characters of manners, local, temporary; some of the very names and titles of which, have gone out of common use: recording a past state of society and correspondent peculiarities:—*ii.* Philosophical Portraits of general application:—*iii.* Satirical Characters, almost caricatures, and *iv.* Fancy Pieces, characters of imagination, ideal pictures. We intend giving instances of all of these. To begin with the last: we select a charming picture, It stands first in the volume:

"A CHILD is a man in a small letter, yet the best copy of Adam before he tasted of Eve or the apple; and he is happy whose small practice in the world can only write his character. He is nature's fresh picture, newly drawn in oil, which time and much handling, dims and defaces. His soul is yet a white paper unscrawled with observations of the world, wherewith at length, it becomes a blurred note-book. He is purely happy, because he knows no evil, nor hath made means by sin to be acquainted with misery. He arrives not at the mischief of being wise, nor endures evils to come, by foreseeing them. He kisses and loves all, and when the smart of the rod is gone, smiles on his beater. Nature and his parents alike dandle him, and tice him on with a bait of sugar to a draught of wormwood. He plays yet, like a young apprentice the first day, and is not come to his taste of melancholy. All the language he speaks yet is tears, and they serve him well enough to express his necessity. His hardest labor is his tongue, as if he were loathe to use so deceitful an organ; and he is best company with it when he can but prattle. We laugh at his foolish sports, but his game is our earnest; and his drums, rattles

and hobby horses, but the emblems and mocking of man's business. His father hath writ him as his own little story, wherein he reads those days of his life that he cannot remember, and sighs to see what innocence he hath outlived. The elder he grows, he is a stair lower from God; and, like his first father, much worse in his breeches. He is the Christian's example, and the old man's relapse; the one imitates his pureness, and the other falls into his simplicity. Could he put off his body with his little coat, he had got eternity without a burden, and exchanged but one heaven for another."

Admirably as this character is drawn; it is not the kind of pictures, in which Earle generally succeeds, or rather, it is a species in which he did not often exercise his talent. Overbury's milkmaid excelled all the characters of his time in poetic beauty, and is, indeed, the finest of his own writings.

In satire and manners, Earle is much stronger: as, to give examples of the first, his characters of a 'Raw Young Preacher,' (which we recommend to all students of Divinity): 'A Meer Dull Physician,' a pattern, formal Æsculapius: 'An Alderman,' the standing butt of every age: 'An Antiquary': 'A Younger Brother': 'A Meer Formal Man': 'A she-precise Hypocrite,' (a character not yet extinct) and of whom we must quote one sentence, for its literal fidelity: 'She loves preaching better than praying, and of preachers, lecturers; and thinks the week day's exercise far more edifying than Sunday's. Of the characters of manners, we may cite—'A Shark,' i. e. a modern loafer, 'one whom all other means have failed and now lives of himself': 'A Carrier': 'An Old College Butler': 'An Upstart Country Knight,' (whose father was probably a rich brewer or tobaccoist): 'A Bowl Alley': 'Paul's Walk': 'The Common Singing-men in Cathedral Churches': of whom, a few sentences, 'They are the eight parts of speech, which go to the syntaxes of service, and are distinguished by their noises, much like bells, for they make not a concert but a peal. . . . Their gowns are laced commonly with streamings of ale, the superfluities of a cup or throat above measure. Their skill in melody makes them the better companions abroad, and their anthems, *abler to sing catches.*

Briefly, if they escape arresting, they die constantly in God's service; and to take their death with more patience, they have wine and cakes at their funeral.' 'A Shop-keeper': 'A Poor Fiddler': 'A Meer Gull Citizen'; etc., etc. Few of Earle's characters are of an elevated, philosophical cast throughout; but there are some excellent of this sort, as, a 'Grave Divine' (an honor to the most honorable of professions, rightly served): 'A Contemplative Man' (a noble picture of a pure and meditative spirit): 'A Stayed Man' (a prudential character): 'A Good Old Man,' (a relic of the Patriarchal age): 'A High-spirited Man'; and a most discerning picture of a 'Poor Man,' replete with liberality, and shadowed by fine pathetic touches. 'The High-spirited Man' is a fine portrait of a noble nature, 'one that looks like a proud man, but is not'; you may forgive him his looks for his worth's sake, for they are only too proud to be base. One whom no rate can buy off from the least piece of his freedom, and make him digest an unworthy thought an hour. He stands taller on his own bottom, than others on the advantage ground of fortune, as having solidly that honor, of which title is but the pimp. A man quickly fired, and quickly laid down with

satisfaction, but remits any injury sooner than words: only to himself he is irreconcilable, wherein he never forgives a disgrace, but is *still stabbing himself with the thought of it, and no disease that he dies of sooner.* He is one that if fortune equal his worth, puts a lustre in all preferment; but if otherwise he be too much crossed, turns desperately melancholy and scorns mankind.' As a contrast to this, and to show Earle's force and generous contempt, we add the portrait of 'A Vulgar-spirited Man.' 'Is one of the herd of the world—one that follows merely the common cry, and makes it louder by one. A man that loves none but who are publicly affected, and he will not be wiser than the rest of the town. That never owns a friend after an ill name or some general imputation, though he knows it most unworthy. That opposes reason, "thus men say;" and "thus most do;" and "thus the world goes;" and thinks this enough to poise the other. That worships men in place, and those only; and thinks all a great man speaks oracles.

Within this compass too, come those that are too much wedged into the world, and have no lifting-thoughts above those things; that call to thrive to do well; and preferment only the grace of God.

In short, men that are carried away with all outwardnesses, shews, appearances, the stream, the people; for there is no man of worth but has a piece of singularity, and scorns something."

Earle's sentences are neat and crisped: he aims rather at point and nicety of expression than at copious rhetoric, or the rich emblazonry of ornament. His wit and humor are a compound of personal observation and scholastic allusion. He is no pedant however, though a ripe scholar. Earle is more of a philosopher than Overbury, or the professedly comic character-painters; but he is less of the moralist than Fuller, and less of the Divine than Hall. His divinity and morality are still not to be overlooked, because they are not prominent. He wisely kept them in reserve—the cast of his reflection is invariably tolerant and humane—perhaps the phrase moral satirist might suit him better than any other, and yet, that might imply more direct moral teaching. In a word, he united the very opposite characters of a good man and a caustic wit: a man of the world and a charitable judge of mankind.

EARLY FRIENDSHIPS: By Mrs. Copley. D. Appleton & Co., 200 Broadway.

The leading idea of this unpretending tale, is one that parents should never overlook in the education of their children. It is properly applicable to very young persons, and indeed, the principle of selection in our choice of friends is essentially and universally important, in every period of life.

MASTERMAN READY: By Capt. Marryatt. D. Appleton, & Co., 200 Broadway, New-York.

This little volume, like the one above it, is intended for the people and their children. It is much superior, as might be expected from the author's name, to Mrs. Copley's more unpretending tale. It is a tale of the sea, of shipwreck and storm: yet not a mere marine story. It is a very good modern Robinson Crusoe history.

The Captain has amply redeemed his promise to his children. It is a capital book for them, and by no means uninteresting reading for older heads. The papers generally have explained its nature so well as to leave us nothing material to say of the skill and ability it displays.

The Messrs. Appleton are doing a greater ser-

* The title of this book is *Microcosmography, or A Piece of the World Characterized.*

vice to children and parents in humble life, than perhaps they imagine, by these popular stories. At the same time, they do not forget to issue standard productions of a more scholastic character, and in suitably elegant guise.

Anthology.

OLD ENGLAND.

Old England! thou hast green and pastoral hills,
Fanned by delicious gales,
And living voices of harmonious rills
Sound in thy sylvan vales.

Under the shadow of primeval trees,
Mid whispering of green leaves,
Stand cheerful groups of white-walled cottages,
Flower-mantled to the eaves.

And thou hast loving hearts, both high and low,
And homes where bliss abides,
And little children that rejoicing go
By flowery streamlet sides.

And thou hast many a hill and forest glade,
That to the past belong;
Many a brown moor and crumbling ruin, made
Imperishable by song:

And wayside wells, that broad leaves overshadow,
Where pilgrims kneel of old;
And winding paths through many a pleasant meadow,
Mid flowers of blue and gold:

Winding through woods where the sweet wilding's
blossom
Puts forth in early spring,
And nodding blue-bells clothe the steep hill's bosom,
And fearless blackbirds sing.

And thou hast Sabbath-bells in old church towers,
Whose music thrills the air;
And the sweet calm of Sabbath sunset hours,
When every thought is prayer.

And thou hast grassy graves set side by side,
The high-born and the lowly,
By common griefs, by common death allied,
In ground that tears make holy.

Graves, Sabbath worship, village homes, and men,
Old England! these are thine;
And spots made famous by the sword and pen,
Till each one is a shrine:

And cities of old feudal date and pride
And halls of dark renown,
Where kings and kingly prelates lived and died;
And many a modern town.

Oh, glory-crowned England! thou hast these—
Hast these, and still hast more—
The empire of the tributary seas
That lave thine island shore.

And wherefore is the tributary sea
As a liege subject given?—
To bear forth knowledge, truth, and liberty,
To each land under heaven:—

To knit thee to all people:—everywhere
To make thine knowledge known;
To make thine influence, like God's common air,
Extend from zone to zone! MARY HOWITT.

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity as it answered "No!"

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?
The loud waves rolling in perpetual flow,
Stopped for a while, and sighed to answer "No!"

And thou, serenest moon,
That with such holy face,
Dost look upon the earth
Asleep in night's embrace,
Tell me in all thy round,
Hast thou not seen some spot
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in woe,
And a voice sweet, but sad, responded "No!"

Tell me, my sacred soul,
Oh! tell me Hope and Faith,
Is there no resting place
From sorrow, sin and death;
Is there no happy spot
Where mortals may be blest'd,
Where grief may find a balm,
And weariness a rest?

Faith, Hope, and Love, best boons to mortal given,
Wav'd their bright wings, and whispered, "Yes, in Heaven."

Miscellaneous.

To the Editor of the Church Record.

Ought the Fourth of July introduce a service to displace the service appointed by the Church for the Lord's Day?

SIR:—That the anniversary of our national independence ought to be observed in a religious and devout manner, no one I hope, calling himself a son of the Church, will dispute. But a difference of opinion may very honestly be entertained as to the lawfulness and propriety of altering or adding to the appointed Sunday service so as to adapt it to the anniversary of a political institution. It is certain that in the "Proposed Book," the service for the fourth of July was not suffered to displace the service set forth for the Lord's day. The form recommended in "Hobart's Clergyman's Companion," is, with the same reservation, "to be used yearly on the fourth of July, unless it happen to be on a Sunday, and then on the day following." In both instances, the *inviolability* of the Sunday services is recognized and provided for, and it strikes me that by this principle we ought uniformly to abide. On the 284th page of your Record, in your comments upon the 47th canon, there is one remark which I think you will be disposed to apply to the present case without hesitation. "Wherever the Church has provided a service, we think it would be best not to deem the period appointed for its use an extraordinary occasion." Political institutions I conceive, sir, ought in every case to bend submissively to divine appointments. The usual observance of the national jubilee has, of necessity, and in fitness, this year to be postponed until Monday. *A Sunday Fourth of July is a dies non inventus*—a day not noted in the political calendar. By general consent, no trumpet is to be blown, and no banner hung out. Why then, with all deference, we would ask, should this nonentity have a place in the Church calendar? The Church, as good Bishop Horne observes, considers herself "redeemed from the earth, and therefore no longer confined to the calculations of the world." Her *Sundays* are her *Lord's days*, from Advent to Trinity, and from Trinity to Advent, she directs herself by his course, and not by the changes and chances of states and empires.

Religious services are right and proper in commemoration of the blessings of religious and civil liberty, at the proper time and season. This time and season the present year, by common consent, established usage and in the fitness of things, is certainly the *fifth*, and not the *fourth* of July. In the judgment of the Church and by her calendar, the *fourth* is the 3d Sunday after Trinity. In the view of the mere politician, it is not the *national anniversary to be observed*, but a *blank day*. We say then with one of your contemporaries, with all possible deference, "that the Sunday service ought to take the lead. "We ought not to do that for a political institution or observance which we would not do in relation to St. Paul or St. John." We subjoin the remarks to which we refer, under the impression that you will have no objection to

insert them in your columns. They are from the "Gospel Messenger, of Western New-York," of June 19th, and are deserving of grave consideration. AN AMERICAN CHURCHMAN.

June 21.

FOURTH OF JULY SERVICES.—There is no doubt a great propriety in regarding the anniversary of our national independence in a religious manner. This sentiment prevailed at the time when, what is known by the name of "the proposed book," was issued soon after the Revolution. That book contains the provisions of a service for the celebration of the 4th of July, and though that book never had the sanction of the American Church, it may be proper to give here the preface to it, which is as follows: "A form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty, to be used yearly on the 4th day of July, unless it happens to be on Sunday, and then on the day following."

The Bishop of New-York has put forth for the use of his diocese, on the 4th of July, a service substantially the same as that in the proposed book, though in his preface he has varied from the quotation above.

We are aware that we are treading upon very dangerous ground, when—simple as we are—we presume to question the proceedings of our prelates, and did we not believe,—presumptuous though such belief may be,—that our long loved and Right Rev. friend of New-York, as well as our own and not less beloved diocesan, would forgive what we are going to say, the sentence would not be penned, nor would mortal know that we held a different opinion from the highly talented and prominent, as well as estimable prelate of the parent diocese of Western New-York.

We say then, with all possible deference, that having always been taught, since we knew the Church—God be praised for that day—that the Sunday service takes precedence of all holy days, therefore we suppose that no Bishop, neither the whole House of Bishops, can, canonically introduce a service that shall displace the service appointed by the Church for the Lord's day. We thought the principle a perfectly settled one, that when a Saint's day occurs on a Sunday, the Sunday service takes the lead, and the collect only for the Saint's day is to be used. Surely we would not do that for a political institution or observance which we would not do in relation to St. Paul or St. John.

There are questions connected with this subject which we will not introduce here, and while we thus very honestly give our opinion, and trust our bishops will pardon us, we shall not fail to give the proposed service, if not this week, in our next.

Our worthy correspondent in the article below, greatly misunderstood us if he supposed it was our purpose to endorse the sentiments or sanction the opinions to which he alludes. We thought that we had fully disavowed such responsibility. We had no expectation that G. would pass unnoticed, and one end we had in view is attained, by eliciting from "A Subscriber" his communication, for which we thank him. It is due, however, to G. to say that we were certain no infidelity or profanity was designed in the language used.

THE BOOK OF GENESIS.

MR. EDITOR:

Your correspondent "G." in the criticism of Professor Turner's work, is of the opinion that the Bible has been the sufferer by frequent analysis, and that almost every author distorts its meaning to suit his own crude notions and perceptions. Dr. Turner's book I have not read, and therefore cannot say how far he has laid himself open to this reproach. But it certainly comes with a very ill grace from a writer who entertains and promulgates by the aid of your columns, such *crudities miscellaneous* as the following: The Mosaic account of the fall has been reduced by rationalism to a mere *mythos*, from which everything like *fact* is excluded, and in which there remains as a reality neither tree of knowledge, nor serpent, nor temptation; in a word, it is represented as a piece of pure fiction like one of Æsop's fables. Your correspondent's crudity comes from this source. A recital purely and simply historical is frittered down into "the *dramatis personæ* of a mere allegory"! Again; the Devil, it is commonly supposed by such as have not attempted to pare down

divine truth to the level of ordinary understandings, in the form of "a serpent beguiled Eve through his subtlety;" but according to another crudity of your correspondent, the Devil was "the evil suggestion of the mind—it was the indwelling evil spirit which prompted and still prompts every mother's son to disobey wholesome authority!"

The "enterprise," we are told, which is worthy of Dr. Turner's energies is to form over the Rocky Mountains, "a new set of Christians, not by teaching them abstract truths, but by healing the sick, making the blind to see and the lame to walk. What Christ did as a miracle is now by the will of God done by the hand of a mortal with the simple aid of science!" This crudity of your correspondent tops the climax. *Crudity!* Sir, the term is misapplied. It is *profanity*, whether intended or not. It would suit the pages of *Paine* or *Voltaire*; but how comes it in the *Record*? Your paper professes to be one devoted to the cause of Christianity and education. In its editor we may be disposed to place full confidence, but "*Bonus Homerus dormitat.*" How else can we account for your columns endorsing a sentiment which infidelity would rejoice to have written upon the standards which she waves against the battlements of the Faith? "What Christ did as a miracle, is now, by the will of God, done by the hand of a mortal with the simple aid of science!" *Proh Pudor.* A SUBSCRIBER.

[From the Christian Observer for June.]

FIGURATIVE ADDRESS IS NOT LITERAL INVOCATION.

THERE is a passage in No. 90 of the Oxford Tracts which is not alluded to in your remarks upon that much noted effusion, but which appears to me to involve something so like disingenuousness of statement that I could not repose in the truthful simplicity of any argument emanating from the same quarter. The writer, in palliating the Tridentine invocation of saints, purgatory, indulgences, and adoration of relics, and to prove that they are not repugnant to the Twenty-second Anglican Article, says that "There was a primitive doctrine on all these points, which may well be entertained as a matter of opinion by a theologian now;" and the invocation of unseen beings is allowable, because the psalms call upon the angels to praise the Lord; and the Homilist exclaimed, "Oh heaven, oh earth, oh seas!" *ergo*, "we shall certainly not be making fond invocations when we mean nothing definite by them, addressing them to beings which we know cannot hear, and using them as interjections."

Most certainly "interjections" are not necessarily invocations. The inspired Psalmist calls upon all things living, nay, upon things inanimate, to praise God; and another sacred writer ejaculates, "O earth, earth, earth;" and such figurative appeals are common in all writings, divine and human. Nay, even an address—that is, words couched in the form of an address—to a departed spirit, may be figurative, and not intended as an invocation, or lead to any danger of their being mistaken for it. Bishop Lowth's funeral inscription upon his daughter, is of this kind:

Cara vale! ingenio præstans, pietate, pudore,
Et plussquam nato nomine, cara vale!
Cara Maria, vale! at veniet felicius ævum,
Quando iterum tecum, sim modo dignus ero.
Cara redi! læta tunc dicam voce, paternos
Eja! age in amplexus, cara Maria redi!

So also the epitaph in Brading churchyard, so well known from its being "married in immortal" verse, as Milton would say, to Dr. Calcott's felicitous dirge-like melody:

"Forgive, blest shade, the tributary tear."

A thousand similar examples might be produced, in none of which is there intended, or implied, any address to the departed. The personation is merely figurative, as a vehicle for the expression of feelings of affectionate remembrance or poignant regret, or for the inculcation of monitory lessons.

But what has this to do with a Popish Ave Maria, or an "Ora pro nobis," addressed to angels or the spirits of the departed? In these, invocation is intended; the supplications to guardian saints in the Romish offices are direct prayers; and to regard them as figures of speech, would be to render them as absurd as they are superstitious. The writer of No. 90, knows full well that they are not "used as interjections;" and if they are not, they are "fond;" that is, vain or futile, as the word means; and they also partake of an idolatrous character, when used as prayers. In this, as in many other instances, it is the intention of the utterer that gives character to the utterance. "Forgive, blest shade," might, in Popish lips, be meant as a prayer, and be uttered on bended knee; whereas, a Protestant means only to say, that it were no kindness to a spirit ransomed from the flesh, and in the beatific presence of God, to wish its return to the sins and sorrows of earth. In this acceptance, we still retain in our Prayer-book, (though it has become in use nearly obsolete) the ancient canticle, "O all ye works of the Lord," &c., in which we say, "O Ananias, Azarias, and Misael, bless ye the Lord;" but only figuratively, as when, in the same composition, we call upon sun, moon, and stars, and many other things, animate and inanimate, to share our thanksgivings.

L. F.

To the Editor of the London Record.

THE HOMILIES.—TRACT NO. 90.

THE Tract, No. 90, which now occupies so much attention, is calculated to do great injury to the character of our Church, if its statements be allowed to pass without distinct refutation. With your permission, I will bring before your readers one or two statements of the Tract, which, when contrasted with the truth, will tend to show the fallacious character of the whole production.

In page 74 Mr. Newman quotes, from the Homily on Alms-deeds, several passages like the following: "Merciful alms-dealing is profitable to purge the soul from the infection and filthy spots of sin." I am sorry to say there are such passages in the Homily, and amongst the rest a grievous misinterpretation of our Lord's words, in Luke xi. 41: which misinterpretation is also to be found in the works of St. Ambrose. But, as Mr. Newman acknowledges, we do not, by subscribing the Articles, give our assent to every statement and interpretation in the Homilies, but only say that "they contain a godly and wholesome doctrine." (Art. Thirty-five.) We assent to the prevailing line of doctrine which runs through them.

Here then we are at issue with Mr. Newman. After quoting these passages, he goes on to say, "Thus we see the propitiatory virtue of good works is taught in the Homilies." (Page 75.) Now, what can we think of this statement, when the whole of the latter part of the second Homily on Alms-deeds is taken up in disclaiming any such doctrine, and in earnestly teaching the very contrary? I wish the whole three or four pages could be transferred to your columns, to show how vehemently our Church repudiates any such teaching. Take one extract, contrasting the humble Christian, abounding in good works, from gratitude for the great things done for him by God's free mer-

cy, and the Pharisee, trusting to "the propitiatory virtue of his own good works."

"As the true Christian man, in thankfulness of his heart, for the redemption of his soul purchased by Christ's death, sheweth kindly by the fruit of his faith his obedience to God; so the other, as a merchant with God, doth all for his own gain, thinking to win heaven by the merit of his works; and so defaceth and obscureth the price of Christ's blood, who ONLY wrought our purgation"—P. 363, 8vo. edition.

This is the doctrine of the Homily, that "Christ ONLY wrought our purgation," and that alms-deeds, and other good works of true believers in Him, "declare openly and manifestly unto the sight of men, that they are the sons of God, and elect of him unto salvation." It is a slander upon the Church, to assert that she teaches any other doctrine.

To take another point: Mr. Newman quotes several passages which speak highly of the Fathers, and then lays it down gravely,—"*Thus we see the authority of the Fathers is taught by the Homilies.*" (P. 75.) Yes, but it is authority to a very limited extent, and, in fact, no authority at all, compared with God's word written. See sermon for Rogation Week, part 3, "We see what vanity the school-doctrine is mixed with; for that in this word they sought not the will of God, but rather the will of reason, the trade of custom, the path of the Fathers, the practice of the Church." Let us, therefore, read and revolve the holy Scripture both day and night; for blessed is he that hath his whole meditation therein."

This is the "godly and wholesome doctrine" of the Homilies, that if you go in the "path of the Fathers," you will mingle vanity with the truth; if you give your whole meditation to Scripture, it will lead you into all truth, "by the direction of the Spirit of God."—See also second part of the Homily against Idolatry.

It is then a fallacy and misrepresentation to take incidental passages, and found upon them doctrines contrary to the leading and clearly asserted doctrines of the whole book. Let your readers judge.

Yours faithfully,

A. B. K.

TO SUBSCRIBERS.

WE very much regret that some dozen files of the back numbers of the *Record*, intended to have been forwarded to distant subscribers by vessel, and other private conveyance, was, by a blunder of one of our employes, put in the Post Office. We are the more mortified at this circumstance, as the individuals, who ordered the paper, had expressly indicated the mode by which they desired to receive it. We doubt not, that we have taken proper means to avoid a similar error. New subscribers will please, at the time of ordering the paper, to give directions as to the manner they wish to receive their files. In all cases where a private conveyance is not at hand, or other directions given, they will be sent by mail.

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